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**Contributions of Humanities and Social
Sciences on the Direction of Malay Studies
in the Era of Industry 4.0**

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Preface

This conference is aimed at promoting a deeper understanding and relations between Malaysia and Indonesia at an academic, inter-societal and non-state level. It also seeks to encourage cooperation between researchers, academic institutions, civil society organisations and individuals in both countries, stimulating dialogue on bilateral relations and common interests of both countries regionally and globally. This conference is aimed at promoting a deeper understanding and relations between Malaysia and Indonesia at an academic, inter-societal and non-state level. It also seeks to encourage cooperation between researchers, academic institutions, civil society organisations and individuals in both countries, stimulating dialogue on bilateral relations and common interests of both countries regionally and globally.

The current conference bring a theme “Contributions of Humanities and Social Sciences on the Direction of Malay Studies in the Era of Industry 4.0”. The rapid change of technology has lead the world to Industrial 4.0 Era which affect not only physical, but also socio-cultural aspect of human life. Malay world as one of the developing region should prepare the themselves to compete with other regions. It is very important to strengthen the partnership and build solid bond which based on mutual understanding and the same spirit.

The conference has done successfully by presenting speakers from different country, including Indonesia, Malaysia, Thailand, Japan, Philippines, and some others. It has become a scientific platform to discuss the current issues on Humanities and Social Sciences. Besides, the conference has gathered many papers during the conference. This proceeding is a publication of selected papers from the conference which provide insight about the current issues of Indonesia and Malaysia relation. We hope the proceeding could be a reliable resource to know the current issues of Indonesia and Malaysia in the field of Humanities and Social Sciences.

Editor

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The Role of Ndungndungen in Karo Community

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Abstract.

The study focuses on the role of ndungndungen in karo community. Ndungndungen is the same as a poem that is regenerated orally (oral tradition). Generally, Ndungndungen consists of four lines in one verse; the first two lines are as a preface, and the last two lines are as the contents. The essence of Ndungndungen mostly reflects social, cultural as well as the education value. This study applied qualitative research and sociological analysis. They are data collection, data reduction, data display, drawing, and verifying conclusions. Based on the research conducted, it can be concluded that the main purpose of ndungndungen is giving advice, knowing how to conduct a proper manner in society, and maintain kinship.

Keywords: Ndungndungen, poem, karo community.

INTRODUCTION

Karonese community living in Karo highland has inherited the old culture for a hundred years. As a tool for bounding their society, up to nowadays, they still practice the tradition from their social lives [1]. In modern usage, the term culture commonly refers to the systems of knowledge, values, beliefs, customs, institutions, lifestyles, or artifacts used by a group of people or members of a society [2].

Culture, namely oral literature, has an important role and position which covers various aspects of the life of Karo people, especially in traditional ceremonies. Oral literature is a tradition in Karo community that has a role and position that covers various aspects of life [3]. Oral literature is usually used in traditional ceremonies such as ceremonies for proposing for a girl, marriage, childbirth, respect for the elderly, death, occupancy of new homes, and annual parties.

There are several forms of Karo oral literature produced by oral tradition, including poetry, prose, and lyrical prose. The forms of poetry are : (1) 'ndungungen', (2) 'cakap lumat', and (3) 'tabas'. The form of lyrical prose is 'bilang-bilang", and the form of prose is 'turi-turin' [3]. This study will reveal the role of 'ndungndungan' in the culture of the Karo community as this innate need to be maintained, preserved, and introduced to the world as one characteristic of a traditional poem in Karonese society as one of the thousands of tribes in Indonesia.

The essence of Ndungndungen Karo mostly reflects social, cultural as well as the education value. The research question of this study: How is the role of Ndungndungen Karo in Karo community?

METHODS

This study applied qualitative research and sociological analysis [4]. The steps in qualitative, they are data collection, data reduction, data display, drawing, and verifying conclusions. This study focuses on the roles of ndungndungen in Karonese community.

RESULTS AND DISCUSSIONS

A. Structure of ndungndungen

Ndungndungen contains 1) four lines (quatrain), and the rhyme scheme of the poem is abab or aaaa [5]. The first two lines are the prologue, while the last two lines are the content. 2) Each line generally consists of 3 or 4 words, and 3) has syllables of 7 to 10. The first and second lines do not have a meaningful relationship with the third and fourth lines. The first two lines are only the prologue to deliver meaning in the third and fourth lines. This shows that the user of 'ndungndungen' doesn't frankly express his feeling but prefers using prologue [6], [7].

1) Ndungndungen containing four lines and rhyme scheme ab-ab [8]

Karo language	Rhyme scheme	English
Kandi-kandindu e Pa Lawi	a	It's your water pot Mr. Lawi
Page bas para tuhur	b	Rice is over the clothesline
Bangku sada anakndu ena mami	a	Give me one of your children, mami
Sada pe la ertukur	b	Although only one, there is no dowry

Ndungndungen containing four lines and rhyme scheme aa-aa [8]

Karo language	Rhyme scheme	English
Isuan buluh belin	a	Big bamboo is planted
Tehndu bulung pagi man rabin	a	You know the leaves must be cleaned
Adi sereh kam man parang mbelin	a	If you marry a widower
Kam naring pagi man tami-tamin	a	Only you will be adored later

2) Each line generally consists of 3 or 4 words [8]

Karo language	Words	English
Tabu-tabu si garantang	4	Pumpkins are hanging down
Isarut-sarut bengkala	3	Bitten by apes
Adi mberalah untung	3	If you're lucky
Reh nge kerbo penenggala	4	A plowing buffalo will come

3) Each line generally has syllables of 7 to 10 [8]

Karo language	Syllables	English
Bel-gang-ndu, si-bu-lung pa-ku	8	You boiled ferns
Pa-ku la-bo lit bu-nga-na	8	Ferns have no fruit
Pan-dang-ndu, tem-pa u-sur a-ku	9	You always berate me
a-ku nge a- te- ndu si nge-na-na	10	Only me you love you the most

There is also a poem containing two lines (couplet) called a poem with two lines (karmina) or a quickie poem. The first line is prologue, and the second is the content with the rhyme aa [5].

Karo language	Rhyme scheme	English
Tah kurung tah labang	a	Either the field cricket or tree cricket
Tah surung tah lahang	a	Either happened or not

There is also a poem that consists of six lines (Sestet). The first three lines are a prologue, and the second three lines are the content [9].

Karo language	English
Tuhan kap empuna geluhta	God is the owner of our lives
Gegehta pe Ia si mberekenca	Even our strength is from Him
Dage tetaplah bulat ukurta	So keep our strong determination
Geluhta pe lalap min erguna	Our lives continue to be useful
Lagu langkah pe la sia-sia	Even our deed is not in vain
Gelar Tuhanlah ermulia	God's name is glorious

B. The Role of Ndungdungen in karo community

- 1) Giving advice to schoolchildren to diligently study started from childhood [9].

Karo language	English
Ari Selasa Tiga Binanga	Tuesdays are market days of Tiga Binanga
Mate ersepah kambing bajar	Male goats are dead fighting
Tupung kita kitik denga	When we are still young
Tutus min ateta erlajar	you should study seriously.

- 2) Expressing feelings of love [9].

Karo language	English
Bereng-bereng kuidah	I see beetles flying
Lada jera si tangke lenga	Pepper, cumin and lemongrass
Nterem jelma kuidah	I see lots of people
Sada kena ateku ngena	Only you I love

- 3) Communicating and discussing family life [9].

Karo language	English
Brakbiken si buah rimo	The oranges are falling down
Kenca ridi baba ku tiga	After taking a shower, take them to the market
Peduaken aku mindo	The second I ask
Ula erjudi ula erlua-lua	Don't do gambling, don't do cheating with the girls

- 4) Insinuating someone by using satire [9]

4.1. To selfish people

Karo language	English
Gundera salak gundera	Garlic and onion
Buluh belin kubenteri	I throw the big bamboo
Kutera kalak kutera	I don't care with other people
Beltekku mbelin kubesuri	I feel full with my big belly

4.2 To those who do not obey tradition in appearance

Karo language	English
Taneh kendit turah batang pinang	The trees of areca nut grow on flat land
Meledang seh kal bage tunggung na	They are straight and beautiful
Singuda-nguda rabbit buk gedang	Young ladies with long hair wear sarongs
Mela, talu zaman nina erkata bana	They feel embarrassed because it is out of date

5) Describing fate.

Karo language	English
Sibakut liang kurkuren	Catfish make holes
Ise ndia beluh nggulesa	Who is good at making it curry
Adi serbut perukuren	If you have a complex mind
Ise ndia beluh pejoresa	Who can comfort you

6) Giving warning through humor.

Karo language	English
Gelat-gelat kelawes	Slice galangal into pieces
Gembur-gembur Lau Biang	The water of Biang river is not clear
Gelap-gelap kena lawes	You go in darkness
Ola tertumbur kotor kucing	Don't step cat feces

7) Giving advice [9] to young people, school children, daughter-in-law, husband and wife, everyone, gamblers, gossipers, liars, fighters, someone who likes to demean others, and arrogant people.

7.1 To school children to be smart.

Karo language	English
Cimen si maolah-olah	Hanging cucumbers
Palu-palu si Kutabuluh	Beater from Kutabuluh
Adi kita nggo sekolah	If we have attended school
Mela malu kita la beluh	We feel ashamed if we are not smart

7.2 To daughter-in-law to have a good relationship with her parents-in-law

Karo language	English
Beluh kal nuduh-nuduhi adi cikua	Grasshopper is so smart in pointing
Tempa beluh ia randing-andingen	As if he is good at giving allusion
La lit gunana la meriah ras si mertua	It is useless you don't have good relationship with parents-in-law
Sabab ibas metua nari kerina tading tadingen	Because you get the inheritance from them.

CONCLUSION

Based on the description and analysis above, it can be concluded as follows: First, the structure of ndungndungen, it contains a) four lines (quatrain) and the rhyme scheme of the poem is abab or aaaa. The first two lines are the prologue, while the last two lines are the content. b) Each line generally consists of 3 or 4 words and has syllables of 7 to 10. The first and second lines do not have a meaningful relationship with the third and fourth lines. The first two lines are only the prologue to deliver meaning in the third and fourth lines. Second, in karo community, Ndungndungen has an important role in evaluating the life of Karo society. It advises Karonese community to behave well and live harmoniously.

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